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The interpretation of loneliness in Uzbek and world proverbs

Mekhriniso Rajabovna Kilicheva[1]

[1]*Researcher at the department of English Literature, Bukhara State University, Bukhara, Uzbekistan*

Email: mekhrishafate@mail.ru

ABSTRACT

As being the oldest and most widely used genres of oral literature, proverbs are expressions of the ethical, spiritual, moral, and social expression of the people, which have been tested in centuries-old life experiences, and the wise conclusions of the people, which provide accurate and accurate solutions to life issues.

Key words: proverb, folklore, loneliness, theme, essence, genre, character, spiritual, interpretation, transition.

1. INTRODUCTION

One of the most ancient and widely used genres of folklore is considered proverb that is the wise and comprehensible expression of the ethical, moral, and social views of the people that are collected for centuries from life experiences, as well as wise and decisive solutions to the problems of life. The theme of the proverbs and sayings is so colorful and extensive that they include every aspect of human's social and natural life. In particular, in both Uzbek and world proverbs the subject of loneliness was interpreted differently and some of these were analyzed in the following article.

2. ANALYSIS

One of the oldest and most widely used genres of oral poetry- proverbs are the wise conclusions of the people, which give the correct and exact solution to the moral, spiritual and educational life issues, which have been tested in centuries-old life experience.

The themes of proverbs and sayings created by nation are diverse and cover every major and minor area of life problems and interrelations of humans in society and nature. In particular, the theme of loneliness in Uzbek folklore has been interpreted differently.

3. DISCUSSION

In the proverbs of **"Yolg'iz yurib yo'l topguncha, ko'p bilan yurib adash" ("Intead of walking alone you had better lose your way with many"), "Yolg'izning yoyi yo'qolsa, topilmas, ko'pning o'qi yo'qolsa topilar" ("When lonely person's arrow is lost, it is never found; but if many people's arrows are lost, they can be found")**, the necessity of being together in Uzbek nation is mentioned. In the proverbs of **"Yolg'iz itning hurgani bilinmas, yolg'iz kishining yurgani bilinmas" ("Lonely dog's barking is not known as well as lonely person's walking"), "Yolg'iz otning changi chiqmas, changi chiqsa ham dong'i chiqmas (or "Lonely horse can not make a dust, even it makes it can not be famous")**, the idea is that a person can not do anything alone, and even if he does, he will not be renowned. In the proverb of **"Yolg'izga yo'l uzoq" ("The road is far for the lonely")**, the interpretation of difficulties during travel and benefits of being in one company with other people is given. In the proverbs quoted above, being together with the public, people and being alive of person with person is induced. In the proverbs of our nation, the idea of companionship, bad effects and results of loneliness is expressed in a clear way.

In addition there are also proverbs like **"Yolg'iz daraxt o'rmon bo'lmas" ("The Lonely Tree is not a forest"), "Yolg'iz yog'och uy bo'lmas" ("The lonely wood can not be a house"), "Yolg'iz tuya baqiroq bo'lar, yolg'iz bola yig'loq bo'lar" ("The only camel roars, the only child cries")**, in which egoism is blackened. In the proverb **of "Yomon bilan yurguncha, yolg'iz yurgin o'lguncha" ("Instead of being with bad, be alone till the death")**, the importance of getting away from bad-tempered people and than being together with them, avoiding their company is stated. In this position, in the saying of **"Yolg'izga xudo sherik" ("God is**

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partner to the lonely"), extra information about above-given proverb is brought. There is an inducement of staying alone instead of giving harm to other people surrounding him or her.

In the proverbs of **"Yolg'iz aql o'zi yaxshi, ikki bo'lsa yana yaxshi" (The only mind is good, two are much better), "Hamjihatlik –davlat, yolg'izlik-kulfat" ("Being united is wealth, being lonely is disaster "**), the development process of being in harmony with people and the appearance of distress and disaster from indecency is pointed. In addition, in the saying of **"Yolg'izlik xudoga xos" ("Loneliness is suitable to God")**, incompatibility of loneliness to humans and social environment and its bad consequences are emphasized.

In the proverbs of **"Yolg'iz bola-boshga balo" ("The only child is a trouble "), "Yolg'iz qiz –yalama tuz" ("The only daughter is like salt"), "Qarg'ayin desam yolg'iz, qarg'amayin desam yalmog'iz" ("If to curse he is alone, if not to curse he is wicked")**, the difficulties in rearing a single child and responsibilities towards this are described. It is often said that a single child is often pampered and raised eagerly, and as a result, the child has the potential to grow up to be selfish and proud. Parents who suffer the consequences of a single child, and those around them who are aware of this, liken the lonely child to the enemy.

In the proverb of **"Yolg'izlikda yor yaxshi" ("It is good to have a partner in loneliness")**, the necessity of having close companion and assistant and in the proverb of **"Yolg'izlikda yor yaxshi, munglashganda qarindosh" ("It is good to have a partner in loneliness, relatives in sadness")**, the importance of maintaining kinship ties and supporting each other are expressed.

According to its nature, proverbs are regarded to be an international genre. For this reason, in the oral folklore of different nations, there are many similar and concordant proverbs as to their content and form. Because, in every nation's life and history, there is the existence of many similar and common things. In particular, proverbs about loneliness are also found in the works of other nations.

In the Indians, the proverb of **"Don't eat sweets alone, don't decide alone, don't travel alone and don't be awake among the sleeping"** is harmonious to Uzbek proverb of **"Yolg'iz chiqsang, yaroqli chiq, yolg'iz chiqmay hamrohli chiq" ("If you wander alone take your weapon, otherwise take a friend")**. The proverbs of "**One finger can't lift a pebble"** and **"One flower can't make a bouquet"** are alternative to Uzbek proverb of **"Yolg'iz daraxt o'rmon bo'lmas" ("The lonely tree is not a forest").**

Tatar nation's proverb of **"Yolg'iz otdan chang chiqmaydi"** is fully compatible with the Uzbek version. The Uzbek version of Crimean tatar proverb of **"The only child is worse than enemy"** is in the form of **"Yolg'iz bola- boshga balo" ("The only child is a trouble ")**. The Uzbek equivalents of Kalmyk's **"You can't fight alone", "Yolg'iz daraxt daraxt emas, yolg'iz odam odam hisoblanmaydi"** proverbs are **"Yolg'iz yigit yov olmas" ("The lonely man can not fight")**. Nogai's proverb of **"It is difficult to live for a lonely person"** is equal to Uzbek proverb of **"Yolg'izlikda yor yaxshi" ("It is good to have a partner in loneliness")**. Canvas' proverb of **"Loneliness is weakness, unity is strength"** is used in the form of **"Kuch birlikda" ("Strength is in unity")** in the Uzbek language.

It is clear that, in the proverbs of Turkic nations such as Uzbek, Crimea tatars, Kalmyk, and Nogai unity, commonality and similarity domain.

In the proverbs, nations skillfully use the images of various objects that match their nature in order to simplify the relations, events and situations in society. These objects are embodied in the image of the person.

Some of these proverbs about loneliness are in their transitional meaning and summarize the image of a person. Based on this, we divide these proverbs into 4 categories: proverbs of human, subject and plant.

Human: ***brave, guy, girl, child, friend***

Subject: ***wood, house, torch***

Animal: ***dog, horse, camel, goose, ship***

Plant: ***tree, flower***

The meaning of these proverbs does not come directly from the content of the components that make up them, that meaning is connected with a separate image. Proverbs consist of a combination of words taken in a literal sense or of the literal meaning of the words.

4. CONCLUSION

In summary, no matter what topic or area of life is mentioned in the proverb, the chosen problem is comprehensively reflected, and describes the lifestyle, beliefs and opinions of the nations. Although the themes of world nations are similar, their images are differentiated by their uniqueness.

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